UMMUL MOMINEEN

AISHA

BINT ABU BAKR

عایشه بِنت ابو بکر رضئ اللہ تعالی عنہا

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UMMUL MOMINEEN AISHA BINT ABU BAKR

(رضئ الله تعالى عنہا)

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بِسم الله الرحمنِ الرحيم

الحمد لله رب العالمين، والصلاة والسلام
على سيدنا محمد وعلى آله وصحبه أجمعين

BLESSED BIRTH

Ummul Momineen Aisha (رضئ الله تعالى عنہا) was born in Makka 614 CE (8 BH). Her father's name was Abu Bakr (رضئ الله تعالى عنه) and her mother's name was Umm Ruman (رضئ الله تعالى عنہا). Ummul Momineen Aisha (رضئ الله تعالى عنہا) was born 4 years after the declaration of Prophethood by Prophet Mohammad (صلى الله عليه و آله وسلم). She is one of those auspicious children who were born to Muslim parents during the initial years of Islam.

ANCESTORS

Ummul Momineen Aisha's (رضئ الله تعالى عنہا) mother's real name was Zainab bint Amir (رضئ الله تعالى عنہا). Her ancestors were – Zainab bint Amir, bin Umaimir, bin Abd Shams, bin Attab al-Farasiyya al-Kinaniyya (زينب بنت عامر ابن عويمر ابن عبد شمس ابن عتاب الفراسية الكنانيه). She was popularly known by her kunya Umm Ruman Al-Kinaniyya (أمّ رومان الكنانية). Her father Amir bin Umaimir was from Al-Harith bin Ghanman subtribe of Kinana tribe.

Umm Rumman was earlier married to Al-Harith bin Sakhbarah, of Azd tribe. She had a son from that marriage named Tufail bin Al-Harith. She lived in Makka along with her husband and they were closely allied with Abu Bakr (رضئ الله تعالى عنه).

Within a few years of marriage, Al-Harith died leaving his wife and son completely dependent upon Abu Bakr (رضئ الله تعالى عنه). Abu Bakr (رضئ الله تعالى عنه) then married her in 601 CE. They

had two children from this marriage, Abdur Rahman (رضئ الله تعالى عنه) (605–675 CE), and Ummul Momineen Aisha (رضئ الله تعالى عنہا) (614-678 CE).

Abu Bakr (رضئ الله تعالى عنه) was already married to Qutailah bint Abdul Uzza in 594 CE, before his marriage to Umm Rumman (رضئ الله تعالى عنہا). Qutailah was from Amir bin luayy subtribe of Quraish and he had two children from that marriage, namely, (i) Asma bint Abi Bakr (رضئ الله تعالى عنہا) (695-692 CE) and Abdullah bin Abi Bakr (رضئ الله تعالى عنه) (608–633 CE).

Abu Bakr (رضئ الله تعالى عنه) divorced Qutailah in 610 CE, shortly before the proclamation of Prophethood by Prophet Mohammad (صلى الله عليه و آله وسلم). Thus, she remained a polytheist.

The ancestors of Ummul Momineen Aisha (رضئ الله تعالى عنہا) from her father's side were - Aisha bint Abu Bakr Abdullah, bin Abu Qahafa, bin Amir, bin Ka'b, bin Sa'd, bin Taym, bin Murrah bin Ka'b (d 340 CE).

Murrah bin Ka'b is also the ancestor of Prophet Mohammad (صلى الله عليه و آله وسلم) - Mohammad bin Abdullah, bin Abdul Muttalib, bin Hashim, bin Abd Manaf, bin Qusa'i, bin Kilab, bin Murra bin Ka'b (d 340 CE).

EARLY LIFE AND MARRIAGE

Ummul Momineen Aisha's (رضئ الله تعالى عنہا) childhood, between 614-22 CE, was spent when Muslims faced extreme form of persecution by Makkan Quraish.

During 616-19 CE, the Prophet (صلى الله عليه و آله وسلم), his family and other members of Banu Hashim were boycotted for three long years. The boycott ended in 619 and soon after the end of the boycott, Ummul Momineen Khadija (رضئ الله تعالى عنه), the first wife of the Prophet's (صلى الله عليه و آله وسلم), died in 619 CE because of her sufferings during the boycott. It is reported that Hadhrat Abu Talib (رضئ الله تعالى عنه) also died, after the death of Ummul Momineen Khadija (رضئ الله تعالى عنہا). Therefore, 619 CE was declared as the year of sorrow by the Prophet (صلى الله عليه و آله وسلم).

A year later, in 620 CE, when Ummul Momineen Aisha (رضئ الله تعالى عنہا) was 6 years old, she was married to Prophet Mohammad (صلى الله عليه و آله وسلم) but remained with her parents until she was 9 years old.

In 622 the Prophet (صلى الله عليه و آله وسلم) and Abu Bakr (رضئ الله تعالى عنه) migrated to Madina and their families followed them.

In 623 CE, when Ummul Momineen Aisha (رضئ الله تعالى عنها) was 9 years old, she went to the Prophet's (صلى الله عليه و آله وسلم) house and their marriage was consummated.

Her marriage to the Prophet (صلى الله عليه و آله وسلم) was the result of the divine directive.

> **It is in Hadith** - Ummul Momineen Aisha (رضئ الله تعالى عنها) narrated that Allah's Apostle (صلى الله عليه و آله وسلم) said to me, 'you were shown to me twice (in my dream) before I married you. I saw an angel carrying you in a silken piece of cloth, and I said to him, 'Uncover (her),' and behold, it was you. I said (to myself), 'if this is from Allah, then it must happen.' Then you were shown to me (again), the angel carrying you in a silken piece of cloth, and I said (to him), 'Uncover (her), and behold, it was you. I said (to myself), 'if this is from Allah, then it must happen.' **(Bukhari)**
>
> **It is in the Quran** - وَمَا يَنطِقُ عَنِ الْهَوَىٰ - إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ [The Prophet ﷺ does not speak out of desire. It is the revelation that is coming to him.] (An-Najm - 3-4)
>
> **It is in Hadith** - Abu Hurairah (رضئ الله تعالى عنه) narrated, 'they asked, O' Allah's Apostle (صلى الله عليه و آله وسلم), when was prophet-hood established for you? He said, while Adam (عليه السلام) was between the soul and body' **(Tirmidhi).**

LIFE AFTER MARRIAGE

After her marriage, the Prophet (صلى الله عليه و آله وسلم) also married several other women during his 10 years stay in Madina between 622-32 CE, however she remained the one to whom the Prophet (صلى الله عليه و آله وسلم) loved most. There are many authentic Ahadith that confirm the fact that the Prophet's (صلى الله عليه و آله وسلم) love for Ummul Momineen Aisha (رضئ الله تعالى عنها) was next only to Ummul Momineen Khadija (رضئ الله تعالى عنها), the first wife of the Prophet (صلى الله عليه و آله وسلم) during whose 25 years of marriage, the Prophet (صلى الله عليه و آله وسلم) did not marry anyone else.

Allah (عَزَّ وَجَلَّ) guided the Prophet (صلى الله عليه و آله وسلم) to build a cohesive Muslim nation, whose members were bound by faith and relationships. From whatever angle you look at Prophet's (صلى الله عليه و آله وسلم) life, you will find it a wonder. It is not possible for a human being to act the way

the Prophet (صلى الله عليه و آله وسلم) did, without the intervention of Allah (عَزَّ وَجَلَّ), the Creator of this world.

The Prophet's (صلى الله عليه و آله وسلم) love for Ummul Momineen Aisha (رضئ الله تعالى عنها)

There are many occasions mentioned in authentic Ahadith which portray the love that the Prophet (صلى الله عليه و آله وسلم) had for Ummul Momineen Aisha (رضئ الله تعالى عنها).

It is in Hadith that a companion asked the Prophet (صلى الله عليه و آله وسلم) as to who is loved most by him? He replied, Ummul Momineen Aisha (رضئ الله تعالى عنها).

The Prophet (صلى الله عليه و آله وسلم) build the apartment of Ummul Momineen Aisha (رضئ الله تعالى عنها) whose door opened very much close to the mosque.

It is reported that the revelations (وحي) came to the Prophet (صلى الله عليه و آله وسلم) while he was with Ummul Momineen Aisha (رضئ الله تعالى عنها) sitting with her on the bed.

It is reported that the Prophet (صلى الله عليه و آله وسلم) took bath with her from the same container of water.

The Prophet (صلى الله عليه و آله وسلم) prayed Salah while she lay stretched in her sleep in-front of him. He never objected to her for this. Sometimes his head, during prostration, would touch her body and he would push it away a little bit to make room for his prostration.

At the time of consummation of their marriage, she was a little over 9 years, and still used to play with dolls. After their marriage, her friends used to visit her in the absence of the Prophet (صلى الله عليه و آله وسلم) and they used to play. At times, the Prophet (صلى الله عليه و آله وسلم) suddenly appeared into the house and witnessed her friends playing with her. And it is reported that often he joined them in their play.

It is reported that once the Prophet (صلى الله عليه و آله وسلم) and Ummul Momineen Aisha (رضئ الله تعالى عنها) had a race and she won the race. After some time, they had the race again, and this time, the Prophet (صلى الله عليه و آله وسلم) won the race and said, this is in reply to your win earlier.

They both had a strong intellectual relationship. Ummul Momineen Aisha (رضئ الله تعالى عنها) had an excellent memory and intelligence therefore the Prophet (صلى الله عليه و آله وسلم) instructed his Sahabah to take her advice in matters of religious practices after he is gone.

The lives of the people who are loved by Allah and His Apostle (صلى الله عليه و آله وسلم) are often not the bed of roses. They are often subjected to great trials in which they come out successful with flying colors.

One such occasion is described in detail in Ahadith about Ummul Momineen Aisha (رضئ الله تعالى عنها). This incident took place during the return journey of Prophet (صلى الله عليه و آله وسلم) from the expedition to Bani Mustaliq in 5-6 AH (627-28 CE). After this incident, ten Verses (11-20) of Sura

An-Noor were revealed in defense of Ummul Momineen Aisha (رضئ الله تعالى عنہا) who was slandered by some people. The slander was started by one Abdullah bin Ubay, who was ringleader of the hypocrites (المُنافقين) in Madina during Prophet's (صلى الله عليه و آله وسلم) time.

LIFE AFTER THE DEATH OF PROPHET MOHAMMAD (صلى الله عليه و آله وسلم)

In 632 CE (11 AH), the Prophet (صلى الله عليه و آله وسلم) fell ill, which proved to be fatal. During this illness, he remained in the apartment of Ummul Momineen Aisha (رضئ الله تعالى عنہا). His illness deteriorated fast, and on Monday, 12th Rabia I, 11 AH, corresponding to 4th June, 632 CE, the Prophet (صلى الله عليه و آله وسلم) left this world to his heavenly abode. He was 63 years old then. At the time of his death, his head was on the lap of Ummul Momineen Aisha (رضئ الله تعالى عنہا) who was extremely pained to see him leaving this world.

The news of the death of the Prophet (صلى الله عليه و آله وسلم) fell like a thunderbolt on the Prophet's (صلى الله عليه و آله وسلم) household and companions who were, first stunned, and then in agonizing distress, started lamenting. Hadhrat Abu Bakr (رضئ الله تعالى عنہ) supported the grief-stricken Muslims by giving a brief sermon in Prophet's (صلى الله عليه و آله وسلم) Mosque. The initial shock and grief gave place to tranquility after Hadhrat Abu Bakr's (رضئ الله تعالى عنہ) address and people started performing funeral prayers in batches one after the other in which no one acted as Imam.

The following day, Tuesday, the sanctified body of the Prophet (صلى الله عليه و آله وسلم) was put to rest on the same place where he died.

After his death, Hadhrat Abu Bakr Siddique (رضئ الله تعالى عنه) took over as Khalifat-e-Rasulullah (صلى الله عليه و آله وسلم) and his Khilafa was for a little over two years.

After the death of Abu Bakr Siddique (رضئ الله تعالى عنه) in 634 CE, Hadhrat Umar took over as Khalifa-e-Rashid. His reign continued for 10 years during, 634-44.

After the martyrdom Hadhrat Umar (رضئ الله تعالى عنه), Hadhrat Uthman (رضئ الله تعالى عنه) took over as Khalifa-e-Rashid whose reign continued for 12 years, during 644-56 CE at the end of which he was martyred.

During all this time, Ummul Momineen Aisha (رضئ الله تعالى عنہا) was a big source of clarifications of Islamic issues to the people at large.

Things started to become complicated after the martyrdom of Hadhrat Umar (رضئ الله تعالى عنه) in 644 CE. The vested interests in the Islamic nation were at work to destabilize the caliphate and grab power from the backdoor.

They created mayhem and incited people against the Governors and the Khalifa at the center in Madina. When we study the history of Islam of this period, we realize that the tribulation (فتنه) was created by certain camouflaged ring leaders.

Sahabah were brainwashed by the sustained misinformation campaign which resulted in widespread division among the opinions of Sahabah and general people.

When Hadhrat Uthman (رضئ الله تعالى عنه) was martyred by the troublemakers, they took his bloodstained shirt and severed fingers to Syria, and these were displayed there in the central mosque and people were incited against Hadhrat Ali (رضئ الله تعالى عنه) blaming him to be responsible for the assassination of Hadhrat Uthman.

The Sahabah were taught by the Prophet (صلى الله عليه و آله وسلم) to be honest and straightforward. Therefore, whatever was brought to their ears, they would give their opinion as per the commandments of the Quran and Sunnah. In these circumstances their opinions differed on different occasions as the camouflaged ring leaders misrepresented the facts in front of them.

The Prophet (صلى الله عليه و آله وسلم) said, 'I am a human being, and if you present your case convincingly by misrepresenting the facts in a dispute with others, to take a favorable decision from me, you are buying hellfire from that.

The conspirators' strategy polluted the peaceful atmosphere, and they succeeded in mass killing of Muslims during the Battle of Camel. I have written about the reasons behind the battle of Camel. It is an important read for all Muslims. https://sahihiman.com/books/battle-of-the-camel.

As a matter of fact, I have written 6 books in this context, as follows. All these books are important read for the Aqeeda of Ahle Sunnah Wa Al-Jama'a.

(i) https://sahihiman.com/books/muawiya-role-during-rashidun-caliphate

(ii) https://sahihiman.com/books/muawiya-reign-as-head-of-state

(iii) https://sahihiman.com/books/hadhrat-umar

(iv) https://sahihiman.com/books/muawiya-followers

(v) https://sahihiman.com/books/muawiya-associates

(vi) https://sahihiman.com/books/yazid-bin-muawiya

A few years later in 656 CE, Hadhrat Ali (رضئ الله تعالى عنه) fell victim to designs of the troublemakers and was martyred in the same way as the two earlier Khulafa, Hadhrat Umar and Hadhrat Uthman (رضئ الله تعالى عنهما) were martyred.

To avoid the bloodshed of Muslims, Hadhrat Hassan (رضئ الله تعالى عنه) abdicated the Caliphate to Muawiya (رضئ الله تعالى عنه) and he became the first autocratic King in Muslim history.

After Muawiyya (رضئ الله تعالى عنه) came to power, a massive propaganda campaign was unleashed in the Muslim Kingdom against Hadhrat Ali (رضئ الله تعالى عنه) and other members of the Ahle Bait-e-At-Haar from public places and from the pulpit of the mosques and whoever opposed to this campaign, was eliminated. This includes Hadhrat Abdur Rahaman bin Abi Bakr (رضئ الله تعالى عنه), the brother of Ummul Momineen Aisha (رضئ الله تعالى عنها) who was murdered by them.

Those who surrendered to the dictate of the rulers were spared and were kept under strict surveillance to an extent that they dreaded to say a word about the authorities even in the privacy of their homes as they did not know who was working as a spy for the authorities.

Ummul Momineen Aisha (رضئ الله تعالى عنها) witnessed all these and kept her silence. So may have been the case with other close relatives of the Prophet (صلى الله عليه و آله وسلم) and their sympathizers.

The reign of Muawiya (رضئ الله تعالى عنه) was long, for over 19 years, and after his death, his son Yazid came to power in 680 AH who unleashed a hell on Madina and killed thousands of Sahabah, taba'een, and Muslims in the battle of Harra in 683.

They burnt the Ka'ba and used Masjid An-Nabawi as the stable for their horses and no prayer was conducted in it till their massacre was over.

During the rule of Umayyids, many people were hired by them to work for the authorities as Muftis and Ahadith narrators. These included Ibn Abi Mulaika, his teacher al-Miswar bin Makhrama bin Nawfal (رضئ الله تعالى عنه) whose teachers were Muawiya bin Abu Sufyan (رضئ الله تعالى عنه) and Mughira bin Shubah (رضئ الله تعالى عنه). The other students of Al-Miswar bin Al-Makhramah were Said ibn al-Musayyib and Marwan bin Al-Hakam. Shihab Az-Zuhri was the student of Said Ibn Al-Musayyib.

While I was translating and explaining Ahadith books, Sahih Al-Bukhari, Sahih Muslim, Sunan An-Nasai, Sunan Abu Dawood, Jami At-Tirmidhi, Sunan Ibn Majah, Shama'il Al-Muhammadia, Adab Al-Mufrad and others, I noticed a pattern of disrespect and slander in the Ahadith narrated by the above narrators about the Prophet (صلى الله عليه و آله وسلم), members of Ahle Bait, and Khulafa-e-Rashideen (رضئ الله تعالى عنهم اجمعين).

The pattern with which they have attempted to create doubts in the minds of Muslims about these dignitaries includes, but not restricted to the following.

(i) Many Ahadith have been concocted by them by using the names of children and grandchildren of Sahabah. Certain Ahadith they have mentioned are absolutely concocted.

(ii) In certain Ahadith they have mixed unrelated things with the intention of demonizing important Sahabah in the eyes of the people.

(iii) Certain Ahadith have been polluted by them by flaring up a small incident by using harsh language in the name of Sahabah against each other.

(iv) Certain Ahadith they have written about the Prophet (صلى الله عليه و آله وسلم) are framed in such a way that these sow the seed of doubt in the minds of the people about the character or intention of the Prophet (صلى الله عليه و آله وسلم).

(v) In many of their Ahadith their target is Hadhrat Ali (رضئ الله تعالى عنه) and they have made an all-out effort to demonize him in the eyes of the Muslims and they have used the names of Sahaba in this context.

Wherever I found such a Hadith, I did research and based on my research have added my explanation with it. Therefore, all Ahadith narrated by them in connection with the Prophet (صلى الله عليه و آله وسلم), Khulafa-e-Rashideen, Hadhrat Ali (رضئ الله تعالى عنہ) and other members of Ahle Bait-e-At Haar are doubtful as there is a pattern of demeaning of the important dignitaries of Islam in their narrations.

DEATH OF UMMUL MOMINEEN AISHA (رضئ الله تعالى عنہا)

Ummul Momineen Aisha (رضئ الله تعالى عنہا) died in Medina on 17 Ramadan 58 AH (16 July, 678 CE). She was 67 years old. Abu Hurairah (رضئ الله تعالى عنه) led her funeral prayer after the Tahajjud prayer, and she was buried at Jannat al-Baqi cemetery.

When Ummul Momineen Aisha (رضئ الله تعالى عنہا) was near her death, Ibn Abbas (رضئ الله تعالى عنہ) asked permission to visit her, and then he said to her: among the wives of the Apostle of Allah (صلى الله عليه و آله وسلم), he loved you the most, and he did not love except which is good. Allah has sent proof of your innocence through Jibreel (عليه السلام) from above the seven heavens.'

Ummul Momineen Aisha - رضئ الله تعالى عنہا replied - دعني منك يا إبن عباس والذي نفسي بيده لوددت أني كنت نسياً منسياً [O' Ibn Abbas (رضئ الله تعالى عنہ) please leave it, I swear by Allah in whose hand is my life, I wanted that I would have been an unknown. **(Musnad Ahmad Fadhail-e-Sahaba)**

It is reported that when Hadhrat Umar (رضئ الله تعالى عنه) was fatally injured, he sent his son Abdullah ibn Umar (رضئ الله تعالى عنه) to take permission of Ummul Momineen Aisha (رضئ الله تعالى عنہا), if he could be laid to rest next to the Prophet (صلى الله عليه و آله وسلم) and Hadhrat Abu Bakr (رضئ الله تعالى عنه). She shed tears to listen to the dying request of Umar (رضئ الله تعالى عنه) and secondly, she wanted that spot for herself as it was in her room where both were buried, and they are her father and husband. However, she said she has no objection.

After hearing the positive news, Umar (رضئ الله تعالى عنه), requested his son Abdullah (رضئ الله تعالى عنه) to take her permission once again after his death because he doubted that she may have agreed in view of the fact that he was the Amir of Muslims.

Thus, after his death, the Janaza of Umar (رضئ الله تعالى عنه) was carried to house of Ummul Momineen Aisha (رضئ الله تعالى عنہا), and Abdullah bin Umar (رضئ الله تعالى عنه) again sought her permission as per the instruction of his father before death. She cried, and with her the people also cried, and gave permission for his burial next to Abu Bakr Siddique (رضئ الله تعالى عنه).

UMMUL MOMINEEN AISHA'S (رضئ الله تعالى عنہا) SERVICES TO MUSLIMS

Ummul Momineen Aisha (رضئ الله تعالى عنہا) served Muslim community for over 46 years after the Prophet's (صلى الله عليه و آله وسلم) death. She had a remarkable memory and narrated 2210 Ahadith on various Islamic subjects. Her knowledge in subjects like poetry and medicine were highly praised and scholars regard her as one of the earliest legal scholars of Islam. She took active part in the education of Muslims. Men and women came from far off places to benefit from her knowledge. She took many orphan children and trained them under her care and guidance and her house had become a center of education for one and all.

Abu Musa al-Ash'ari (رضئ الله تعالى عنہ) narrated - ما أشكل علينا أصحاب رسول الله صلى الله عليه وسلم حديث قط فسألنا عائشة إلا وجدنا عندها منه علما [Whenever we the companions of the Prophet (صلى الله عليه و آله وسلم) had any difficulty on a Hadith, we approached Ummul Momineen Aisha (رضئ الله تعالى عنہا) and found that she had the knowledge of that Hadith.' **(Tirmidhi)**

It is narrated by Masrooq (رضئ الله تعالى عنہ) that he was asked if Ummul Momineen Aisha (رضئ الله تعالى عنہا) knew the science of division of the shares of inheritance, he said, 'by Allah! I have seen senior Sahabah ask her questions about fara'edh' (**Hakim**, **Ibn Abi shaiba**, **Imam Darami**)